

ciples after them. In doing this he acted the part of the evangelist. General supervision was thus maintained. When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Acts 8:14. There was, evidently, not very much "pope" about Peter, or he would have done the *sending* rather than *be sent*. Those new converts were not left to struggle for themselves, but help was sent them. Primitive Christianity had a care of all the churches. In Titus 1:5 Paul says, "For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting and appoint elders in every city." Here is supervision for you. How many churches have we to-day which are out of order, struggling hard to rise, whose influence for good is practically gone? Where are our modern Titus' to give charge of the work in our modern Cretes, setting in order the things that are wanting?

Troubles need adjusting, elders need instruction and to be shown how to work; congregations put upon their feet, and yet no one given this work. Here is a department of apostolic work that is entirely wanting in our brotherhood, and the executive department at that. Give us an evangelist—a modern Titus—in our various districts to teach and ordain our officers, to indoctrinate our elders in the "faith once delivered unto the saints," to assist our congregations in removing burdens which they can not carry, to look after the weak congregations, to enthuse our people in missionary work, to help congregations get rid of bad leaders and carry our "perfect law of liberty" into the centers of population, and our membership will be doubled every year.

We will give but one more example, Acts 11:22: "And the report concerning them came to the ears of the church which was in Jerusalem, and they sent forth Barnabas as far as Antioch." They did not wait until some preacher happened along, but sent Barnabas to follow up the work of these early teachers. *They had general supervision in the apostolic church.*

In every properly organized church, therefore, the divine model will be followed and the divine law will be obeyed. Deacons will be ordained to care for the poor, elders to oversee the flock, feeding it and caring for it; evangelists to see that it is kept in order and extend the borders of Zion.

BETHINK thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparation of a meal, or a visit to a friend.—*George MacDonald.*

THE GOSPEL TEACHING CONCERNING THE HOLY SPIRIT.

J. ALLEN MILLER.

Centuries since the great Augustine wrote: "Therefore the Holy Ghost on this day—Pentecost—descended into the temple of his apostles, which he had prepared for himself, as a shower of sanctification, appearing no more as a transient visitor, but as a perpetual comforter and as an eternal inhabitant. He came therefore on this day to his disciples, no longer by the grace of visitation and operation, but by the very presence of his majesty."

What a subject for our contemplation! What infinite results depend upon our right conception of the Holy Spirit and His work! If it were not that I have hope to inspire study in your hearts perhaps lead you into some new truth, my incompetency to treat this subject would demand my silence.

I beg of you not to expect an exhaustive treatment of this theme. That would require volumes. This paper shall be little more than an outline—a student's first view of the subject matter.

The plan pursued will be as follows:

- I. Definition and illustration of terms.
- II. Classification of Subject-matter bearing upon the general theme.
- III. Conclusion. Statement of teachings and their application.

I. DEFINITION AND ILLUSTRATION OF TERMS.

I shall perhaps seem too critical here. But I am convinced of the importance of a right understanding of terms in any discussion. There is no one source of error so prevalent as that arising from an incorrect conception of the terms employed, or a confounding of the meanings and uses of a generic term.

The word for "Spirit" in the Hebrew is *Ruach*; in the Greek *Pneuma*. The term has a variety of meanings and uses almost beyond belief. In order to ascertain its Scriptural use and import an extended examination of the *Usus Loquendi*, both of the Old and New Testament is necessary.

1. The primary signification of the term is *wind*. Ex. "He formeth the mountains and creath the wind." (*Ruach*.) Amos. 4:13. "The wind bloweth where it listeth." (*Pneuma*.) John 3:8. I give the last illustration with a question as to its correct rendering. This says, Kitto, is the ground idea of the term "Spirit."

2. It denotes *breath*, a breathing or blowing, as of the mouth or nostrils.

Ex.—At the blast of the breath of his nostrils are they consumed. Job. 4:9. The Lord shall consume that wicked one

with the breath of his mouth. II Thes. 2:8.

This same term signifies *anger* or *pride*, *air*, *wind* or *breeze*, *tempest* or *hurricane*, *blast*, a *side* or *quarter* of the heavens, or that which is vain, empty or transitory.

3. The *vital principle* which resides in and animates the body. The same meaning as that of the more specific term *Nephesh*, which corresponds to the Greek *Psyche* and English *Soul*.

Ex.—No man hath power over the spirit to retain the spirit. Eccles. 8:8. Jesus yielded up the Ghost, Matt. 27:50. And her spirit came again. Luke 8:55.

4. It signifies the *rational*, *immortal* soul, mind, or spirit which is the distinguishing characteristic of man.

Ex.—Into thy hands I commend my spirit, Jesus in Luke 23:46. Lord Jesus receive my Spirit, Stephen in Acts 7:59. For Paul's use of the term in this sense see I Cor. 5:5; 6:20; 7:34 and Heb. 12:9.

Under this head it also may refer (a) to one's disposition or temper. As "poor in spirit." Matt. 5:3. "Ye know not what manner of spirit ye are of." Luke 9:55.—Or it may refer (b) to the moral affections or emotions. As, the spirit "of meekness," (Gal. 6:1) or "of bondage," (Rom. 8:15) or "of fear," (II Tim. 1:7.) (c) To intellectual qualities as in Eph. 1:7, where the phrase "the spirit of wisdom" occurs. Or I John 4:6 where we read of "the spirit of truth and error."

5. The term is also used to designate an order of super-human created intelligences. The name is given alike to both Holy and sinning angels or spirits. "Are they not all ministering spirits?" Heb. 1:14, a question which refers to Holy Angels. A man, which had a spirit of an unclean devil. Luke 4:33 sq.

6. The term is also applied to the *Deity*. When thus used it belongs to the divine nature, *irrespective of the personal distinctions in that nature*. It predicates of God that he is the sole, absolute, uncreated and eternal Spirit. "God is Spirit," illustrates this point. John 4:24. As God He is Spirit of Himself, in Himself and for Himself. Spirit is of Himself because he is his own ground of existence; in Himself because *no conditions* of existence obtain with Him. He is entirely within the sphere of self-existence; for Himself because He is His own end. Spirit is therefore the most general predicate to be affirmed of the Divine Triune Being. Spirit is the broadest and most fundamental idea affirmed of God within the Human Category of ideas.

But it remains yet to be stated that the characteristic application of this term is